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# THE CHRONICLE

OF THE

# London Missionary Society.

## I.—BUDGET DESPATCH.

To the Missionaries in the West Indian Missions.

Blomfield Street, London,
*October* 15, 1867.

Dear Brethren,

1. You are aware that for some time past the question of the West India Missions has occupied the special attention of the Directors. Several vacancies have occurred in important Stations by the removal both of older and younger missionaries, and appeals have been made for the supply of seven others to fill the vacant spheres. To maintain the existing system, in the same form, and to the same degree, as hitherto, would require fourteen English missionaries in Guiana, and ten in Jamaica. The question then arose: Can we furnish this supply?—can we maintain this large staff with our limited resources of men and means now failing us more completely than they ever did? Ought we to do it when these colonies are professedly Christian, are as well supplied with the means of grace as our English counties and towns, and have as large a proportion of church-goers in the general population? The consideration of these questions suggested a third inquiry: Is the pastoral system of former years still required? Is it right that, in an advanced stage of Christian knowledge and Christian experience, Negro and other Native churches should look to a distant country for their supply of ministers? Ought they not to seek such ministers among themselves; and, while finding it difficult to support English missionaries, would it not be an easy thing to maintain pastors sprung from themselves? The consideration of these questions produced the conviction that the time had come for a change: and that such a revision of the Mission system should

take place, as shall adapt it as fully as practicable to the circumstances of the present day. Leaving details to be worked out in the ordinary way, in consultation with the missionaries, it was not unnatural that, at their meeting in May last, the Town and Country Directors should have passed the following Resolution respecting the principle involved :—

> "That this meeting is glad to know that, in the present financial position of the Society, the attention of the Board has been directed to the necessity for a judicious reduction of the expenditure: and that, inasmuch as, in accordance with the constitution of the London Missionary Society, its 'sole object is to spread the knowledge of Christ among heathen and other unenlightened nations,' the Board be respectfully requested to take into their immediate consideration the duty and expediency of reducing the expenditure of the Society in the West Indies, and in other Stations of the Society that may be in a similar condition."

2. From the ample information recently furnished by you to the Directors, we learn that these two colonies of the British Crown contain together a population of Negro extraction, amounting to half a million individuals, viz.: British Guiana, 100,000; Jamaica, 400,000. Besides these there are Indian Coolies, 28,800 in number, of whom Guiana has 25,000. That province also contains 7000 Indians, while Jamaica has its thousands of heathen Maroons. The ruling population of whites are 13,816 in Jamaica, and 2000 in Guiana, or about 16,000 in all. This Native population of half a million, just equal in number to the population of the single city of Calcutta or Canton, spread over an occupied territory of twelve thousand square miles, and situated only four thousand miles from England, enjoys the services of three hundred professed ministers of the Gospel; of whom a hundred and forty are supplied by Missionary Societies, not connected with the established churches, and supported by voluntary funds. The bulk of the population is nominally Christian, and has been for some years as well instructed in Christianity as an equal number of persons in the country parts of England. And doubtless it has been thus christianized the more fully because of the large supply of religious teachers furnished by the different sections of the Church of Christ.

3. Nor can any one regret that so much regard has been shown to these dependencies. The population, small though it be, had the strongest claims on the consideration of the benevolent and humane. As slaves of the British Empire, they and their fathers had suffered all the cruel wrongs which are inseparable from a slave system. Without rights, without property, without education, almost without marriage, they were debased and

degraded in every element of their physical, intellectual, and moral nature. But it was Englishmen who had systematized that degradation, and for their own profit maintained the slavery which produced it. It was Englishmen who, under the sanction of public law, perpetuated their misery. And when that law at length emancipated them, it was right that Christian Englishmen of all churches should devote time and thought and gifts to alleviate their wretchedness; and should supply missionaries and schoolmasters, with adequate means at their command, to recompense them by spiritual and intellectual blessings for the cruel suffering of bygone years. None can object, therefore, that so many willing workers were found to help them; while all must rejoice that, through the Spirit's blessing, so many souls have received the truth which alone makes them really free. May that good Spirit enrich them still with higher gifts, and crown them and their children with truest blessings for time and for eternity.

4. While heartily accepting the past, the question arises: How far may the missionary element be withdrawn at the present time? Now that strong churches have been gathered, which are doing much for the support of the Gospel, how far should the work of that Gospel be thrown upon the people themselves? How far may the help of the Society, and of the English churches, be limited to that superior instruction and judicious counsel yet needed to train the churches in self-government, and raise up for them a Native ministry? It is not so easy to answer these questions as may at first sight appear. We have to consider character far more than numbers; to consider the degree of knowledge, experience, self-control, and mutual union, which our Native brethren have attained. We have to remember their origin, their recent history, and to look at the circumstances in which they are at present placed.

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6. It is evident from your Reports that the converts in Jamaica occupy a much higher position of physical and social comfort than those in Guiana, and that the latter are not so well off as they were five-and-twenty years ago. While wages have fallen and prices have increased, it is evident that the moral influence of the 25,000 Coolies from India, with all their heathen vices, on the 100,000 Creoles has been exceedingly injurious. In neither colony has there been that thorough spiritual growth, that self-control, that self-reliance, among the Christian converts generally which their best friends hoped for and thought they were able to find. This cannot be deemed unnatural, when it is considered that only thirty years have passed since the Act of Emancipation, and that ages of training will be needed before the moral taint of slavery is purified away. It cannot be deemed unnatural that con-

science should be weak, that close Christian union has not yet been secured, that public spirit is only being produced, and that social vices, once so abundant, still influence great numbers of individuals, and lower the public tone of the community. It cannot be deemed unnatural that, under such circumstances, a Native ministry has scarcely been commenced.

7. The Directors therefore feel that it would be in every way a mistake to throw these young and imperfect churches at once upon their own resources. They have also not seriously entertained the suggestion made to commend them to the care of some other evangelical denomination, seeking the same end as ourselves. Not only do our churches earnestly desire still to remain connected with the Society, but we find that those esteemed brethren, whose doctrine and worship most resemble our own, are suffering from the same difficulties as ourselves, and need both men and funds for the maintenance of their own work in various parts of the world.

8. Nevertheless, the Board cannot think it right or wise to continue the present system unchanged. If unable completely to run alone, our churches are too large, the members too numerous, and their resources too large, to justify any continuance of that complete dependence upon the Society which has prevailed with them hitherto. The Board desire to see the churches strong in themselves, managing completely their own affairs, providing the ministry by which they shall be instructed, and engaged heartily in missionary efforts for the conversion of their heathen neighbours. This is the end which, they trust, will henceforth be distinctly kept in view, and which should be sought by every means which your own practical experience finds suitable to promote it.

9. They have resolved, therefore, to adopt the following measures. First, they limit the staff of English missionaries to the number of men (thirteen) now left in the field. They desire that steady efforts shall be made to place all the churches under the pastoral charge of suitable Native ministers. They desire that all the local and incidental expenses of the Mission shall be entirely defrayed by the Native churches. Lastly, they will limit their grants from England to the allowance of the English missionaries.

10. Including Mr. Warder, now in England, the Society has at present eight English missionaries in British Guiana, and five in Jamaica; and the Board believe that under judicious arrangements these brethren will be found sufficient to carry on the Mission effectively. It should be distinctly understood that the Board wish you henceforth entirely to lay aside the character in which so many missionaries appear, of mere pastors to single congregations. They regard you, rather, in your MISSIONARY CHARACTER, as a Synod or Committee, of Bishops and Joint Superintendents over the whole. Dividing the

entire labour among you, and taking charge of two or three Stations, pastoral work will, of course, form an important portion of your usefulness; but your MISSIONARY position lies above and beyond this, and has respect to your wisest efforts to draw the churches onward to that thorough independence in managing their own affairs, which shall eventually render your services needless. The system of giving English pastors to Native churches has answered nowhere. Coming from a much higher civilization, the missionary has proved too strong for the people; their strength, their spirit, their resources have been kept back; a spirit of childlike dependence has been fostered, and the Native ministry has been indefinitely postponed.

11. Holding this position, the thirteen brethren will be formed into two Committees, one for JAMAICA, the other for GUIANA, each with its own Secretary and Treasurer. These Committees, composed solely of the English missionaries, will have important functions. They will have local charge of all the interests of the Society; the Society's property; the character and proceedings of their own members; the consideration of sick leave; the temporary appointments to vacancies; and the consideration of all plans for the advancement of the Mission. On all these points you will, as an official body, continue to hold regular and full communication with the Board. And, sharing in the common charge of the whole, each brother should hold himself prepared to serve the Society in any way deemed most suitable by his brethren. We trust that the most hearty co-operation will prevail among the members of the two Committees. It will be well for each Committee to hold at least an annual meeting; to meet oftener if absolutely necessary; and, in ordinary matters, to pass papers and documents round among the members for their written votes.

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15. In the able papers forwarded by you to the Directors, you entirely agree as to the impracticability of forming and maintaining any distinct institution for the raising of a NATIVE MINISTRY. Several of you, however, distinctly propose that you should give special attention to the young and promising assistants in the Mission; should give them careful instruction, advise and counsel them, put them in positions of trust, and thus draw them onward and upward until they are able to take an independent charge. This plan is so suitable to the present circumstances of the Mission that the Directors cordially sanction it, and will be glad to see it systematically acted on, confident that in the course of years it will tend materially to secure for the churches a considerable number of tried and well-trained ministers. With men like Mr. London, Mr. Isaacs, Mr. Mittelholzer, and others, already at your side, you can have no difficulty in commencing the system. It was in

this way that the majority of our ordained Native brethren in India were trained in practical work after their education in a seminary. On this important question the Rev. H. Venn, the honoured Secretary of the Church Missionary Society, says :—

"The experience of various Missions has taught the Church Missionary Society that a surer way of obtaining Native pastors is to employ a large staff of Native teachers of an inferior grade as Scripture-readers, assistant catechists, catechists, and inspecting catechists. Let them be promoted from one grade to another, according to the qualifications they exhibit. Let their education be carried on by the missionary while they are employed in their work by frequent meetings in Bible classes and exercises in preaching. Then, after several years of such employment and teaching, and after their Christian character is well matured and established, the most advanced, if admitted to ordination, will be found efficient Native pastors. Thus in one and the same district the preparation of Native pastors and the work of evangelization may be carried on at the same time, and the two departments will have the most beneficial influence on each other. As the work progresses, the standard of attainments of the Native pastors will gradually rise."

16. All efforts at economy will be vain, and all the fruit of economy will be lost, unless you do your utmost to draw forth into full activity, and apply with practical wisdom, the spiritual life of your churches. For this end, in addition to the usual means of grace, one special arrangement should now be adopted in both Missions, which is of the highest importance. With your large and flourishing churches, containing in all more than five thousand members, with a Native ministry begun, and means in prospect for its increase, you need something which will bring your churches into closer and firmer union, and all questions respecting the general welfare of the Mission, instead of being confined to yourselves, may well be placed in the hands of the Native brethren and their churches also. The members of such a Union should be the missionaries, and their assistants, the Native pastors, the deacons of churches, and such evangelists and catechists as are men of weight and character. Public religious services, anniversary meetings, the formation of local societies, and the raising of local funds, will naturally form questions for consideration ; and though the District Committee alone will have the administration of all funds drawn from home, and will advise and consult the Directors respecting them, yet there must be many questions as to local plans, the employment of agents, the spheres of missionary effort on which the Native brethren, in free discussion, can give the missionary brethren valuable information and advice. The details of such a Union you must of course shape out on the spot. But, wisely guided, it cannot fail, under God's blessing, to train the churches for self-government, to call forth the talents of individuals, and make our brethren feel that their spiritual progress, and the

extension of their usefulness, depend upon their own Christian efforts, and their faithfulness to their Lord.

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18. We believe there is yet a great future for the races among whom you labour. The Society must always be glad and thankful that it has enjoyed the privilege of sharing in the efforts to raise them, and has suffered in their cause. All that we now propose will, we trust, conduce directly to the same great end. A people to be truly great must grow into men, and prove their manliness in every element of their intellectual, social, and moral being. The resolve is deepening every year in the old world that the oppressed nations shall be free—free from every bond that confines their growth, from every stigma that implies or marks their degradation. With increased opportunities to rise in mercantile, social, and public life, may they rise in Christian character, principle, and self-control; in Christian consecration and devotion to others' good. Thus will God fulfil His promise to "raise the poor out of the dust and the needy from the dunghill, TO SET HIM AMONG PRINCES, and make him inherit a throne of glory." With the earnest prayer for special wisdom, grace, and peace, to attend you in all your deliberations, and to bring you to wise and beneficial conclusions, in the name of the Directors,

Believe me, dear Brethren,
Affectionately yours,
JOSEPH MULLENS,
FOREIGN SECRETARY.

## II.—SOUTH AFRICA. UPPER AND LOWER MORUANI STATIONS.

THESE stations are in Bechuana Land, about 600 miles distant N.E. of Cape Town. They are out-stations of the Mission established many years ago in Griqua Town, which is situated near the junction of the Vaal and Orange Rivers. The Mission at Griqua Town is now under the care of Mr. Good. Mr. Hughes, who has been long in the field of service, now resides at Backhouse, on the south bank of the Orange River. The whole country is under the government of Chief Nicholas Waterboer and his Council.

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EARLY HISTORY AND PROGRESS. BRIEF MEMOIR OF THE NATIVE TEACHER MAKAMI.—LETTER FROM REV. I. HUGHES, BACKHOUSE, JUNE 4TH, 1867.

"I will here add some account of our out-stations of Lower and Upper Moruani, twenty and thirty miles N.E. of Backhouse, and on the north bank of this Vaal river. We have had at these out-stations, labouring among the Batlapi Bechuanas, for near thirty years past, two Native teachers, named Makami and Sehunelo. I have now to report the death of Makami at his station, Upper Moruani, by the natives called Lebokoloring. Yes! it is reported to me that he died last Saturday, most probably of a third stroke of

paralysis. For more than a year he had been disabled from his work by a first and second stroke, and now the third, as was expected, has taken him off. Well, he has gone to his rest, where they rest from their labours with the Lord and Saviour whom they served.

"Makami, when a young man, forty-five years ago, at Kuruman, was noted for his zeal and activity as a heathen—well versed in and quite devoted to all the rites and ceremonies of Bechuana heathenism. I was told that some of the chiefs of the Batlapi, when told that the Gospel would yet convert the Bechuanas, remarked—'Let Makami be the first, and then we shall believe in its power.' Wonderful is the providence of God; it almost was so, perhaps I may say it was so. In or about 1828, the Batlapi of Kuruman were driven from their Kuruman by Griqua marauders (rebels against Chief Waterboer), and fled eastwards in two divisions; the one under chief Mahura fled to the north-east, to Taung; and the other, under King Mothibi, fled to the south-east, to be under the wing of the faithful Griquas, along the north bank of this Vaal river, from its junction with the Hart or Kolong River, south-eastwards, to where the present Moruani is. In their flight, the Batlapi were, as yet, entire heathens, zealous and strict to their heathen rites and customs, in number about twenty, which now have most disappeared before the Gospel light. That same Makami, a year or two after his conversion, counted up to me more than twenty such customs, which, as he said, must disappear when the Gospel comes with power. About 1827, the Missions of Griqua Town and Kuruman had narrow escapes for their existence, and the eyes of the heathen around steadily watched the result, as showing the destination by God of the said Missions. God brought them through these fiery trials, and the heathen began to think and say that they now saw that the new religion might be of God's giving to the country. This leaven working among the masses, brought forth the revivals that blessed Griqua Town and Kuruman in 1831-35, up to 1840. Hundreds were added to our churches in those years. In 1829, King Mothibi, with several of his chieftains or council, visited Griqua Town, to congratulate Chief Andries Waterboer on his success, and to see with their own eyes, as they said, the safety of the Mission after such storms.

"In 1834, Makami and Sehunelo, with some eight others, on ox-back, visited Griqua Town, with the express object of receiving religious instruction. Makami and Sehunelo, with their companions, were the leading young men of their several villages. They had for some months previous been in an inquiring state of mind. They first visited Campbell, as being nearer to their residence, and on their way to Griqua Town. We at once commenced teaching them to read Sechuana books, introduced them to the deacons and church members, and early in 1835 they were received as church members. During that time of probation they divided themselves into two parties; one returning home to tell their friends of their progress, and to return and bring a fresh supply of provisions for their commander. Both missionaries and church members all united in leading them on in the religious instruction they needed and sought. With every return home of a party, their fellow villagers flocked around them to hear the good news; and they as eagerly communicated to them the first principles of the Bible news, as far as comprehended by them. On one of such returns home, Makam prepared himself resolutely to correct a

matter of importance in one of his own village and family. While receiving instruction at Griqua Town, I noticed him for a week or more before his return home, in great distress of mind, evidently balancing some very weighty matter. On my asking what weighed so on his mind, he said I must wait and see, for he could not as yet tell me. He had a great work to do at home, and he was hastening to do it; so I knew nothing till after he had actually accomplished it, nor had in my instructions ever pressed the subject which it turned out to be. He had lived for a year or two in polygamy, had two wives, the youngest quite a young loving one. Having reached home, sleeping one night in the fields on the road, he next morning called upon the chief and council, and desired them to call a public meeting without delay. The meeting (Bechuanas say Picho) was called, and very numerous it was, all wondering what was to be told or done among them. Makami stood up and preached a good sermon on the good news he and his companions had been to learn from the missionaries, and the new laws that now must be put in force among them who had been so long serving heathen gods and customs. They all knew that he had some time ago married a young second wife. He now had learned so much of God's word as to know that it was contrary to God's will and word, and he (Makami) had come to the determination to restore that second wife to her parents. He at once called the father and mother of his said young second, or concubine wife, and confessed to them his fault in misleading their daughter, but now restored her to their charge, with some ewe goats for her to live on, until God should provide her with a lawful husband. We may imagine a little what a practical lesson to the multitude of heathen who sat around. In a year or two after that, the whole village (with only two or three exceptions) professed themselves as disciples of the new faith. The exceptions were that of the chief of the village, and two or three old men of his council. One of the old men was the father of our present Native teacher Sehunelo. Makami, Sehunelo, and their young companion in the new discipleship, all became zealous exhorters, scripture readers, not to say preachers, in their large Bechuana town and surrounding villages. Their decisive conduct as to the new teaching astounded the Bechuanas of the country. Thabe of Lekatlong, on the junction of Vaal and Hart River, with some dozen of the younger men of King Mothibi's town, were converted to the new faith, and became exhorters to their fellow townspeople, then upwards of a thousand. The work grew mightily; married people came in rows of fifty couples at a time, to solemnize their marriage in a Christian way, and the enquirers were baptized, a church organized, with its elders and deacons, day schools were established, said Thabe taking the lead in all this; and in 1840, or 1841, the whole was given over to the pastoral charge of the new missionary, Rev. Holloway Helmore. The religious public know how that said Rev. Mr. Helmore and said Thabe went afterwards to the Makololo country, near the Zambese, and died there of fever. At the time of giving the stations over to Mr. Helmore, the church consisted of nearly 200 members, and nearly 200 children in the day school. In the mean time a revival had arisen at Kuruman, and deacons, &c. from there visited Taung, and the Hart or Kalong River, and so we had, in conjunction with Kuruman, one chain of missionary out-stations from Moruani to Taung.

The contributions to our society for many years past from these two Moruani stations have ranged between £25 and £35 yearly. More than 200 Sechuana New Testaments are found among them, all of their own buying, at 2*s.* 6*d.* each. Double or treble that number of Mr. Moffat's Sechuana Hymn-books are among them, all bought at 1*s.* each. Perhaps thirty copies of the Old Testament might be found among them, also all bought from the Kuruman Mission.

## III.—THE LOYALTY GROUP MISSION.

This group consists of a line of Islands running in a north-west direction along the east side of the large island of New Caledonia, in Western Polynesia. The principal islands are Maré (or Nengone), Lifu, and Uea. Uea is a cluster of island reefs, about eighty miles north-west of Lifu. About 1855, two Native teachers were settled in the Island. In 1865, our missionary, the Rev. S. Ella, obtained permission from the French Governor in New Caledonia to carry on his work in the Islands, which he bravely and perseveringly continues to do under circumstances of great difficulty and of bitter persecution of the Native Christians under his charge.

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Uea—Persecution of Native Converts. Rev. S. Ella, June 1st, 1867.

"There is no appearance yet of obtaining any redress from the French authorities for outrages committed on the Protestants, and we have now given up all hope of obtaining it.

"In March last I had a lengthened interview with the Commandant on Lifu, upon the subject of these persecutions, but with the same result as before. He informed me he had no power to restrain these priests and their tools, or to punish the perpetrators of these outrages. I crossed to Lifu at that time, on account of another violent assault that had been committed on one of my Native teachers by some Papists, directed by their priest. On a Sabbath night, after the teacher and his family had retired to rest, they burst open his house, seized the teacher, and dragged him out, bound him with cords as they tie their pigs, and then carried him on their shoulders to a canoe they had in readiness, into which they threw him, like a log of wood. His distracted wife followed, begging to be taken with her husband, and swam after the canoe for nearly a mile. They took him across to the Roman Catholic priest on Lifu, and pretended they were conveying him to the Commandant on the charge of building a Protestant chapel. This priest told the party to remain till he should send for his *confrère*, fifteen miles off, to confer together what should be done. The teacher wisely insisted on going to the Commandant at once, and prepared to precede the savage fellows who had dragged him from his home. The Papists then hurried forward, and entered the Commandant's office with the teacher. They first offered a present they pretended to have come across with, of some shells and native mats, and then a letter of accusation from the priest. The Commandant dashed down the letter, and demanded of the priests' mob why they had brought the teacher, and what right had they or their chief to interfere about the chapel. The Governor had himself given permission to build this chapel in lieu of one the priest and his tools had taken from the people. The priest has repeatedly opposed the building of this chapel, as I have already informed you; and he instigated his followers to pull down the building whilst in course of erection.

"When I heard of this assault on the teacher, I crossed in my boat to Lifu, to see the Commandant about it. He expressed his disapprobation at this brutality, but said he could not punish the perpetrators without the direction of the Governor. Mr. Macfarlane referred to cases where he had, for very trivial faults, severely punished Protestant chiefs and natives, and inquired whether his power was restricted to the Protestants. The Papists, however, were suffered to return home to boast of their doings, and encouraged to execute other orders of the kind from their *père*. I wrote immediately to his Excellency on this subject, as I had previously done on account of several other such outrages. I have not yet obtained any reply.

"I hear that the Commandant has said that the Governor is coming to close some of our chapels, and put down all our teachers. We have none on this island beyond what he directed me to obtain. This is consistent with former experience. Our complaints of grievances committed through these Roman Catholic priests have generally been met by some law or arrangement being forthwith made to sanction what they have done, or give them a loophole for escape. They have only to signify, by some outrage, what they wish done for them, or what they desire put out of their way, and they obtain their object by a law to suit the purpose. It is plain that the Governor and priests are acting in concert to expel the English missionaries.

"The Protestant refugees from the northern end of this island have made another attempt to return to their homes. The two Roman Catholic priests first tried to turn the chief to become a Papist. They sent for him to the house of one, and used many cunning persuasions to induce him to abandon his religion, and gave him to understand that he should not be suffered to remain in possession of his land if he did not. When he went to his own district, he was again assailed by the priest and his tool, the Papist chief, who had driven him off, and he was forbidden to hold his worship in the district. Every insult and annoyance that could be invented was put upon him and his people. Some Papists were sent down to prevent them holding any religious services. The Papist chief also forbade the Protestants to go to their own lands, but directed them to occupy the bush adjacent. They were not allowed to have any communication with other Protestants. He also ordered the women to come and labour for him, to carry stones and gravel to form a road. Finding their residence there intolerable, the Protestants turned back to their former refuge.

"A young man from that locality lately left the Popish communion, and united, with some members of his family, in another district, and became a Protestant. A party of Papists were sent off (evidently by the priests), to force him back. He is now held by this savage chief to work on the roads as a convict. This is another example of the manner in which the Emperor's letter is respected. That declaration of religious liberty has not yet been of any benefit to these people, and all our appeals to the Governor are treated with contempt.

"June 20th. On Wednesday, the 7th, I received a copy of a regulation from the Governor respecting our teachers. The next day the Papist chief here, by whom many of the late outrages have been committed, summoned the other chiefs to an audience, to receive a notice from the Commandant, ordering him to remove all

my teachers from their work and their homes, and convey them to Lifu. He then in a savage manner sent messages to the teachers, ordering them to quit instantly their villages, and take up their residence with me, until *he* could take them to Lifu. This was astounding to us all. The Commandant entirely ignored any connection with these teachers, and sent this order to the chief, or rather, to the Roman Catholic priest, who must read and translate the letter for the chief, as it is written in French. I saw the chief, and requested him to let me see the letter that authorised him to act as he was doing. After some demur, he showed me the letter, which, indeed, directed him to see that this law was executed, and to suspend all foreign teachers on the island. The other parts of the chief's directions were apocryphal, supplied by the priest, by whom, I believe, the whole of these proceedings are directed. As our teachers here are necessarily natives of Lifu and Nengone, we are thus suddenly bereft of all, and I am not prepared to replace them immediately with natives of this isle, none being sufficiently instructed. Then by the previous order (mentioned before) no other teacher can be appointed until the Governor has paid his promised visit to Lifu, and that may never occur."

LETTER FROM REV. S. MACFARLANE, OF LIFU. JUNE 27TH, 1867.

"The enclosed decisions of the Governor may at first sight appear tolerably reasonable, but we who are on the spot have no difficulty in perceiving to what they plainly tend. A Native teacher or pastor cannot now be located without the sanction of the Commandant. It does not appear from this that there is any difficulty in obtaining that sanction; upon interrogating the Commandant, however, I find that obtaining his sanction depends—

"1st. Upon the *Commandant's* estimate of the teacher's character;

"2nd. Upon the *Commandant's* opinion as to the desirability or not of locating a teacher at the place proposed;

"3rd. Upon the will of the *chief*.

"When it is remembered that the Commandant makes no secret of his desire and intention to put down all Native teachers, you will easily perceive what degree of probability there is in our obtaining his sanction to their location.

"These decisions, I fear, will be the cause of serious disturbances at Maré and Uea, for which islands they are doubtless chiefly intended. The teachers there have not been nominated with the sanction of the Commandant, as at Lifu. The missionaries have gone in the usual way, except at Uea, where half the population are Roman Catholics, and the whole island placed under popish chiefs. There the priests have stirred up the worst passions of their followers, and the vilest persecutions of the Protestants have been the consequence. They have been driven from their chapels by an armed mob, headed by a priest, who, upon their ejection, immediately occupied the pulpit and conducted the Roman Catholic service with his faithful followers. Some of their religious edifices have been pulled down and the materials cast into the sea; teachers have been maltreated in the performance of their legitimate work, and natives have been murderously attacked and seriously wounded opposite the priest's door; their plantations have been destroyed and their property seized. The Rev. S. Ella and his wife have been insulted, their property stolen and destroyed; these misguided people have even rushed in upon Mr. Ella whilst

administering the sacrament, nearly upset the communion table, dragged out the teachers, and laid violent hands upon Mr. Ella himself. It is exceedingly painful to receive, as we have done from time to time, accounts of these unjust and disgraceful proceedings, and to see that no attempt has been made by the authorities here, either to protect the innocent or punish the guilty. Mr. Ella has written frequently detailing these persecutions, and I have had several interviews with the Governor and the Commandant on the subject. They profess to have written to the chiefs, blaming and threatening them with imprisonment, although the chiefs, who receive their communications through the priests, boast that they are actuated by Government orders. The chief perpetrator of these outrages has recently been over here to see the Commandant, who, instead of punishing him, ordered the Protestants here to make a feast for him, and treated him with marked respect, had several private interviews with him, and sent him back to Uea with the enclosed *decisions*, telling him to send all the Protestant teachers from Uea immediately. The natives may not be so ready to give up their teachers, at least not to *him*. I feel pretty sure that this will be the case at Maré, and hence we may expect to hear ere long of some unpleasant proceedings connected with these decisions."

The favourable reply of the Emperor of the French to a memorial presented to him on behalf of the persecuted Protestant Christians in Lifu led the Directors to hope that the Native converts in Uea would obtain some relief from the oppression to which they, as Protestants, have been subject from the Papist chiefs; but these hopes have not been realised. The Directors, therefore, in July last memorialised Lord Stanley, the Chief Secretary of Government for Foreign Affairs, on the subject, giving copious extracts from the letters of Mr. Ella. This memorial was favourably received by Lord Stanley, who has informed the Directors that he has instructed Her Majesty's minister at Paris to address such a representation to the French Government on the subject, as his lordship trusts may have the effect of preventing a recurrence in Uea of the proceedings complained of, or similar acts of violence being perpetrated in any island of the Loyalty Group, in which the presence of English missionaries is recognised by the French authorities. A second memorial, containing more recent information, showing that persecution still goes on unchecked, has lately been forwarded to Lord Stanley.

## IV.—CHINA.

### ON THE WORK OF PROTESTANT MISSIONS IN THE RURAL DISTRICTS.

FROM A PAPER BY THE REV. J. LEES, OF TIEN-TSIN.

* * * * * *

"I need do little more than remind you of the facts alluded to. They are familiar to all who know anything of the present state of China; of the varied political, social, and religious influences at work here, and of the peculiar way in which these influences affect the operations of Protestant missionaries. Some of them have their origin deep in the corruptions of the human heart, and are ever awakening grief and anxiety, even as we think of the best of those who have been gathered into our Native churches. I would mention—

"I. The unsettled condition of many parts of the country. China has been well said to be in a chronic state of rebellion. The whole empire is convulsed. Men feel themselves everywhere to be upon the brink of a volcano, which may at any moment overwhelm them in utter ruin. From various causes—among which we can only now name, as having some relevancy to the matter in hand, the advent of foreign influence, which has done much and will do more to break up the old traditions of the people—the ties which formerly bound society together are being loosened, and no one knows when settled peace and progress will return to the land. No wonder, perhaps, if shrewd men in many places begin to gravitate towards what instinctively they feel to be the strongest force, and that which must ultimately carry all before it.

"II. Another fact, which has much to do with the unsettled condition of the country, and is, indeed, often its cause, is the general character of the local governments. The oppression exercised by the mandarins as a class is proverbial. Their rapacious covetousness is no less so. In few instances can justice be obtained except at a price which the poor can ill afford to pay. Wealthy wrongdoers, on the other hand, have only to bribe sufficiently, and they are safe. Even when the magistrate himself is upright, he is so surrounded by a hornet-cloud of Yamen villains, who must all be feed, that the poor victim of injustice has still no chance.

"III. Without expressing any opinion now upon the justice or injustice of various laws, the singularly cruel manner in which they are sometimes enforced, and the apparently arbitrary power possessed by the magistrates of altering, adding to, or suspending them at pleasure, is a fruitful source of righteous complaint on the part of the people. Two examples may be given. We all know that, according to treaty, a certain rate of import duties has been fixed by the Imperial Government upon all foreign goods brought into the country, and that these duties are collected by the foreign customs officers in its employ, and paid into the imperial treasury. One would think the goods should now be free, and so they would be in any other country than China. But at Tien-tsin (and I suppose elsewhere), by special orders, these very goods are still liable, and liable, it is said, to duties at least double those first paid. Of course, this is called a war-tax, but it is regarded with very bitter feeling by the people, and it would be a curious inquiry how much of it is really applied to military purposes.

"It is perhaps under similar pretences that the officials in some of the country districts have in recent years considerably increased the proportion of grain required from the people as land-tax, or its equivalent in money. Whatever be the order issued by the magistrate, the rate is raised by the lower Yamen officials, and again by the collectors, all of whom get their squeeze out of it; and when thus at last the demand gets too heavy to be borne, the peasants are goaded into resistance, and local rebellions arise like that of the year before last in Shantung. Fearing a like result last year, the Viceroy is reported to have directed that the demand made should be more moderate, and sent troops with the collectors.

"IV. The spirit of resistance on the part of the people has been considerably strengthened in many districts, by the discovery that they can by union do much to secure themselves from oppression. Ordinarily it is easy enough to keep in orderly subjection the myriads of villages which cover the land. The people are readily cowed before the paternal tyranny of their masters. But it now and then happens that the officials are obliged to call upon the people to combine for the general defence. The lesson thus learnt is apt to be remembered, and the strength thus discovered to be turned in a direction which the authorities little expected. In some districts a score, or sometimes two or three score of villages have become confederate, and combine against the mandarins, refusing alike just and unjust taxation. Two such confederacies may after a time get to fighting between themselves, and then comes the mandarin's opportunity. It was during a struggle of this kind last year, that the two military mandarins were killed, of whose death we heard. A larger body of troops was sent, and the quasi rebellion crushed by the summary execution of its leaders.

"V. There is a very general impression existing among the people, that foreigners can and will afford them the protection they need, alike from the rapacity and injustice of the Yamens and from the strong and lawless among themselves.

"This impression is fast gaining ground, and we must all have become more or less familiar with it. There is an idea that if they can only, by any means, become connected with foreigners, they will be saved from these sources of trouble. Perhaps some think that we are naturally more upright than their countrymen. Others, again, are ready to seek our help in order to enable them securely to defy even the just claims of their rulers. At any rate, numbers, and I believe continually increasing numbers, recognize our power, and are willing to turn it to their own advantage.

"VI. There are also two very important circumstances to be taken into account in any such review as we are now making. One is the rapidly waning power of the different native faiths. I am by no means crediting Christianity with having produced this effect. I rather look upon it as a providential preparation for the advent of the truth. Nor am I denying the strong hold which both Idolatry in its various forms and Confucianism still have upon the people. Still the fact is unquestionable, and is acknowledged by many intelligent Chinese, who have often remarked upon it in my hearing. The present state of the religious and philosophic mind of China finds parallels in the history of many other nations at the epoch of their first being brought into contact with

Christianity. We must all have had opportunities of noticing how little reverence is shown for the various deities, and how readily many not only join in a laugh at their impotency, but actually neglect altogether the prescribed acts of worship. So true is it that the heart of the nation has little faith in its creeds, that the universal complaint of Christian missionaries is that they are met by a deathlike stupor, which is harder to deal with than the most debasing superstitions, and that there would be more reason for hope if we were met by a vigorous defence of the systems we desire to overthrow. Of all the prevalent faiths, Buddhism has undoubtedly the largest number of adherents, and its temples are usually the largest and most frequented. But as an educated man said to me one day, 'The time of its glory is past. Buddhism is already a ruined faith.' Language just as strong might be used even of Confucianism itself. Though still reverenced and defended, its code of social morals has now-a-days but little power over the lives of men. Covetousness and the other vices of the unregenerate heart have proved too strong for it. The nation, as we find it, is fast sinking into the condition of a people without any religion at all.

"The advent of Christianity has for one of its first effects the hastening of this process of decay. In the great cities, while the great heathen festivals are maintained by multitudes for purposes of amusement or gain, it is by no means uncommon to meet with families in which no idols have ever been kept. In Peking especially, it is said that there are many such. Some men have not for years visited any temple with the object of worship. It is well known that there are already many others who have heard enough in our chapels to convince them of the folly of idolatry, and who have actually relinquished it, though without adopting a purer faith. Probably the expensiveness of idol worship, joined with the extreme poverty of large masses of the people, will become one of the great agents in its overthrow in the rural districts. Villages could be named, consisting of sixty or seventy families, all very poor, which have been wont to spend in years gone by as much as 150 taels per annum in incense and paper for burning. Now, all this, connected with the non-existence of caste, and the absence of any civil or social disabilities arising from a change of faith, has much to do with the purpose of these remarks. It helps to explain the apparent ease with which large numbers are seen to break away from heathen associations. It may be readily believed that not a few are glad to be freed from the pecuniary demands of idolatry. In a multitude of cases the man finds himself the better for the change. He is relieved from an expensive burden. Very likely he by no means realizes that Christianity will make far greater demands upon him, and the discovery that it does so may drive him away from it. Yet an intellectual conviction, more or less distinct, of the truth of its great cardinal facts will help the change. It by no means follows that there is any heart-faith. There may, or there may not be. In a majority of cases, alas! I believe it to be wanting. And then the question arises: In what light are these men to be regarded, and how are they to be dealt with by the Church? I am convinced that more rapidly than we are aware of this class of men is springing into existence—men who know enough of Bible truth on the one hand to have forsaken idolatry, and on the other to shrink from a confession of Christ with all the natural enmity of the human heart. A class at

once the most hopeful, and yet the most hopeless, they are to no small extent the result of the so-called fruitless preaching of the last thirty years. Many of them get into our churches for a time, but they do not stay. Their character is in many respects like that of the large mass of our home congregations. Of what use is it to talk to them of the evils of heathenism, and so forth? They know and feel all this. But, oh, if by a mighty outpouring of spiritual power we could melt their flinty souls, and draw them to the Saviour! It is the old, old cry of human helplessness. We need 'the tongue of fire.'"

(*To be continued.*)

## V.—MELBOURNE, SOUTH AUSTRALIA.

### BRIEF MEMOIR OF MRS. ROBERT SMITH.

The wife of Robert Smith, Esq., of St. Kilda, Melbourne, is no more, and in her death the cause of Missions sustains a severe loss. In August last, while superintending some work in the garden, to which the South Sea Islands owe so much, she caught a cold, which resulted in congestion of the liver and inflammation of the lungs. A friend who was much with her during her illness describes her sufferings to have been very great, but not a murmur was allowed to escape her lips. No doubt or trouble seemed to disturb her—she was content either to live or die; and though so genuine and conscientious and devoted in her life, she only and wholly trusted in the merits of her Saviour. With this pure and calm faith she entered the presence of her Lord, and upon the enjoyment of her reward.

Her funeral took place on September 3rd, when her remains were conveyed to the church at St. Kilda, which was completely filled. The devotional parts of the service were conducted by the Rev. Joseph Beer, and the funeral oration delivered by the Rev. Alexander Gosman. On leaving the church a large company of mourners and friends followed to the Melbourne Cemetery, where lie so many of the great and good, whose lives have borne such precious fruit in the sunny land of the south.

Of her character and work much need not be said, as a fuller notice of her life will probably appear. Her hospitality and kindliness of heart are among the treasured memories of many who are labouring for Christ in different parts of the world. In Victoria and elsewhere she was known as being in a special sense a friend of Missions, always giving with a liberal hand to their support, and never wearying in her advocacy of their claims. The writer well remembers the deep impression which her earnestness made upon him on the occasion of his introduction to her some years ago; and since then he has had many facilities for knowing that she has never suffered to escape her any opportunity for pleading the cause of Missions, or for inducing others to employ themselves in the furtherance of her noble enterprise. A friend writes, "I need not tell you how much we in St. Kilda miss her. Mrs. B—— and I have lost a dear and much esteemed friend. The loss to the Church and Missions will be long felt, and difficult, if not impossible, to replace."

## VI.—NOTES OF THE MONTH.

1. Departure of Missionaries.—The ordination of Mr. James Thomas, of Cheshunt College, took place at Narberth, South Wales, on the 20th August, and was conducted by the Rev. W. Fairbrother, one of the Home Secretaries, the Rev. W. M. Paull, of Romsey, the Rev. J. Morris, of Bristol, and other ministers. Mr. Thomas is appointed to Shanghae, to be the pastor of the English Church, and also one of the missionaries of the Society. Mr. and Mrs. Thomas left for Shanghae on the 9th October; on which day also the Rev. J. Foreman and Mrs. Foreman, who are returning to British Guiana, sailed in the *Ealing Grove*. The Rev. A. Lindo left in the mail steamer, on the 16th November, on his return to Jamaica.

2. Death of Mrs. Organ.—On the 19th September, 1866, the Rev. S. Organ and Mrs. Organ left this country for Madras, and on arrival entered earnestly on Christian work in that city. But the term of service allotted to Mrs. Organ was but short. Before one year had elapsed from the time of sailing, and soon after the birth of an infant, very marked signs of consumption appeared, which led her medical advisers to recommend her immediate return to England by the overland route. This was attempted; but disease developed itself so rapidly in the Red Sea and in Egypt, that on the 20th October, soon after leaving Alexandria, she entered into rest, leaving her distressed husband and motherless child to go on alone to England, where they arrived on the 31st October.

3. Death of the Rev. H. C. Williamson.—In April 1863, two brothers, Mr. James and Mr. Henry C. Williamson, were ordained together at Edinburgh—the one designated to China, the other temporarily to Jamaica, with the view of ultimately labouring in China. Mr. H. C. Williamson proceeded to Jamaica, and after two years of service returned to England in the hope of being able to enter on work in China; but as the state of his health did not warrant this, he was appointed to labour in the salubrious climate of Dysselsdorp, in South Africa. Notwithstanding this favourable position as to climate, disease early in this year showed itself in all the usual symptoms of consumption, and he therefore, under medical certificate, left for England, where he arrived on the 23rd July. For a time after his return, his health improved, and hopes were entertained of his recovery, but he suddenly became much worse and died on the 18th November.

Notice.—A Public Meeting to inaugurate the formation of a Young Men's Auxiliary to the London Missionary Society will be held in Exeter Hall, on Thursday Evening, December 5th, at eight o'clock, p.m. Samuel Morley, Esq., will preside. Addresses will be delivered by the Rev. Dr. Edmond, Rev. Wm. Morley Punshon, Rev. John Stoughton, and Rev. R. W. Dale, of Birmingham. Doors open to the public at half-past seven. Young men are specially invited.

## VII.—CONTRIBUTIONS.

*From 17th September to 16th October*, 1867.

*Newcastle-on-Tyne.* Mr. Robert Reed ..... 0 14 0

*New Inn.* Pontypool. Contributions ..... 10 17 6

*Norwich.* Mrs. Decarle, for Native Teacher ..... 6 18 6

*Ottery St. Mary.* Contributions ..... 7 14 0

*Preston.* Auxiliary. On Account.

| | | | |
|---|---|---|---|
| *Elswick* ..... | 29 | 1 | 0 |
| *Fleetwood* ..... | 15 | 9 | 8 |
| *Preston* ..... | 68 | 11 | 1 |
| | 113 | 1 | 4 |

*Saddleworth.*

| | | | |
|---|---|---|---|
| *Delph* ..... | 3 | 19 | 5 |
| *Uppermill* ..... | 11 | 17 | 2 |
| | 15 | 16 | 7 |
| Less Expenses ..... | 0 | 11 | 0 |
| | 15 | 5 | 7 |

*Sandwich.* Legacy of the late James Peal, Esq. ..... 19 19 0

*Scarborough.* Auxiliary. On Account ..... 50 7 10

*Seaham Harbour.* Contributions ..... 1 17 1

*Sheffield* and *Attercliffe.* Auxiliary. On Account ... 50 0 0

*Sherborne.* Contributions... 8 11 10

*Silloth.* ditto ..... 2 0 0

*Slough.* ditto ..... 31 17 0

*Smethwick.* ditto ..... 13 13 0

*Suffolk.* Auxiliary.

| | | | |
|---|---|---|---|
| *Beccles* ..... | 29 | 10 | 0 |
| *Halesworth* ..... | 3 | 3 | 0 |
| *Ipswich.* Crown Street ..... | 11 | 0 | 0 |
| Do. Nicholas Street... | 70 | 13 | 10 |
| *Stowmarket* ..... | 7 | 9 | 2 |
| | 112 | 16 | 0 |

*Sunderland.* Fawcett Street Contributions ..... 84 2 11

*Tredegar.* Mon. Contributions ..... 2 11 1

*Tunbridge Wells.* Ladies' Missionary Association ... 10 16 4

*West Bromwich.* Ebenezer Chapel. On Account..... 20 0 0

*Weymouth.* Gloucester Chapel. On Account..... 9 0 0

*Wimborne.* Contributions 7 16 4

*Wolverhampton.* Queen Street Auxiliary. Contributions ..... 57 10 0

*Worcestershire.* Auxiliary. Contributions ..... 221 5 0

### WALES.

*Brynmawr.* Brecon. Contributions .. ..... 4 9 4

*Newport,* Pembrokeshire. Legacy of the late Mrs. Mary Griffiths ..... 10 0 0

*Welchpool.* Contributions... 6 16 0

### SCOTLAND.

*Avoch.* Congregational Church Contributions ..... 11 16

*Dalkeith.* East United Presbyterian Congregation..... 15 0 0

*Edinburgh.* United Presbyterian Students Theological Hall, for Madagascar...600 0 0

*Helensburgh.* Contributions 10 0 0

*Huntly.* Parish Church. Contributions ..... 8 0 0

*Nairn.* Congregational Church ..... 4 0 0
United Presbyterian Church 4 0 0
Established Church ..... 4 0 0
12 0 0

### IRELAND.

*Donegal.* The Late Miss Sarah Walker..... 100 0 0

### FOREIGN SOCIETIES.

*Guelph.* Canada. Contributions ..... 20 0 0

### AUSTRALIA.

*Victoria.* Collected by Mrs. Robert Smith, for Mrs. Creagh's School, *Mare*..... 18 0 0

*Brighton.* Congregational Church Collections..... 7 12 7

## VIII.—CONTRIBUTIONS.

*From October 17th, to November 16th*, 1867.

### LONDON.

J. Remington Mills, Esq., M.P., towards the deficiency ..... 500 0 0

George F. White, Esq. ..... 20 0 0

Society for Promoting Female Education in the East. For Mrs. Porter, Cuddapah ..... 10 0 0
For Miss Rice, Bangalore ... 10 0 0
For Mrs. Jaganadham ..... 3 0 0

Miss Rotton ..... 3 0 0

A Friend ..... 2 0 0

Mr. Corrie, for Maré ..... 1 1 0
Mrs. Corrie, ditto ..... 1 1 0
Mr. A. Corrie, ditto ..... 1 1 0

Mr. G. Oliver's Box ..... 0 13 8

A Voice from the "Duff" ... 0 2 6
Ditto for the New Ship ..... 0 2 0

Young Men's Association.

Mr. E. B. Hall, Cannock ..... 1 1 0
A Friend ..... 1 0 0

*Bishopsgate Chapel.* On Account ..... 6 0 0

*Borough Road Congregational Church.* Contributions ..... 2 4 0

*Camberwell Auxiliary.* Contributions ..... 78 18 8

*Ealing.* Legacy of the late Mr. J. Wood ..... 5 0 0

*Eltham.* Contributions ..... 49 3 6

*Fetter Lane Chapel.* Contributions ..... 7 0 3

*Hornsey Park Chapel.* On Account ..... 14 12 0

*Hoxton Academy Chapel.* Auxiliary. On Account ... 10 0 0

*Marlborough Chapel.* Auxiliary. On Account ..... 14 3 2

*Middleton Road Chapel.* On Account ..... 6 7 9

*Mile End New Town Chapel.* On Account ..... 16 8 5

*Mortlake.* Sheen Vale Chapel. Contributions ..... 13 11 6

*Richmond Auxiliary.* On Account ..... 7 10 0

*Surrey Chapel.* On Account 29 6 10

### COUNTRY.

*Acton Turnell.* T. J. ..... 1 5 0

*Alfreton.* Contributions ... 7 12 4

*Amble.* Contributions ..... 7 9

*Bath Auxiliary.* On Account ..... 246 12 3

*Bedford.* Bunyan Meeting. On Account ..... 25

*Beeralston.* Contributions 18 7 2

*Birkenhead* and *Wirral Auxiliary.* Contributions 33 8 7

*Bishop's Stortford.* Contributions ..... 110 6 0

*Boston Spa,* Contributions 6 1 5

*Bradford.* George Knowles, Esq. ..... (D.) 20 0 0

Mr. Edward Gill, for redemption of wife and children of Rabe, Madagascar ..... 1 0 0

*Brigg Auxiliary.* Contributions ..... 32 2 0

*Brighton.* Mr. and Mrs. W. C. Dyer, for Widows' Fund 4 0 0

*Bristol Auxiliary.* On Account ..... 100 0 0

*Buntingford.* Contributions 2 9 3

*Bury St. Edmund.* Northgate Street Chapel. Contributions ..... 3 15 2

Collection at public meeting in Town Hall ..... 1 10 2

*Canterbury.* Union Chapel. Collections ..... 11 14 3

*Carlisle.* Lowther Street Chapel. Contributions ... 17 13 6

*Chippenham.* On Accouut 45 3 0

*Chorley.* M. E. ..... 2 0 0

*Coventry.* West Orchard Chapel. On Accouut ..... 20 0 0

*Devizes.* Auxiliary. Contributions ..... 99 5 3
Total for 1866-67 ..... 134 5 3

*Devon.* G. R. ..... 100 0 0

*Dunstable.* Auxiliary. Contributions ..... 23 5 9

*Duxford.* Contributions ... 27 10 5

*Emsworth.* Rev. R. Davis, for redemption of Wife and Children of Rabe, Madagascar ..... 1 0 0

*Epping.* A Friend ..... 0 10 0

*Essex.* Auxiliary. On Account ..... 47 17 4

*Foleshill.* Contributions ... 6 5 7

*Foulmire.* Ditto ..... 6 0 0

*Gornal.* Contributions ..... 4 5 6

*Halifax.* Auxiliary. Contributions ..... 563 15 0

*Hastings.* Mrs. N. Griffin towards the deficiency ..... 25 0 0

*Hemsby.* Contributions ..... 2 12 6

*Henley on Thames.* For Widows and Orphans, Mauritius ..... 0 15 4
For two Orphans at Nagercoil ..... 6 0 0
6 15 4

*Hexham.* Ebenezer Chapel 5 12 2

*Hingham.* Contributions ... 1 4 0

*Horningsham.* Ditto ..... 5 10 2

*Kilsby.* Ditto ..... 2 4 3

*Knottingley.* Ditto ..... 11 18 6

*Launceston.* Ditto ..... 46 17 6

*Leamington.* Holly Walk Chapel. On Account ..... 10 0 0

Spencer Street Auxiliary. On Account ..... 24 11 7

*Leeds.*

Auxiliary. On Account ... 256 17 3
Ladies' Association for Female Education in Inda ... 57 0 0
John Jowitt, Esq., towards the deficiency ..... 100 0 0
Miss Jowitt ditto ..... 50 0 0
Miss E. M. Jowitt, ditto ..... 50 0 0
J. Peele Clapham, Esq., Hastings, ditto ..... 5 0 0

*Little Hadham.* Contributions ..... 3 1 4

*Lowestoft.* Auxiliary. On Account ..... 28 16 0

The Servants of Sir F. Crossley, Bart., for Madagascar 1 7 6

*Matlock Bank.* Contributions ..... 23 3 2

*Mere.* Contributions ..... 150 0 0

Isaiah M. Jupe, Esq., for Widows' Fund. "Inasmuch as ye have done it unto these, ye have done it unto Me" ..... 20 0 0

*Middleton.* By Youlgreave Contributions ..... 6 4 9

*Northampton.* King Street Chapel. Contributions ..... 39 2 2

*Oxford.* Contributions ..... 33 6 0

*Penrith.* Contributions ..... 50 18 7

*Portsmouth.* Auxiliary. On Account ..... 80 0 0

*Reading.*
Per Mr. Ravenscroft.
George Palmer Esq., for Madagascar Chapels ..... 10 0 0
For the redemption of Rabe's Wife and Children ..... 5 0 0

*Rochester.* Vines Congregational Church. Contributions ..... 19 4 1

*Salisbury.* Contributions ... 59 7 0

*Sedbergh.* Contributions ... 5 7 0

*Soham District.* Contributions ..... 20 0 4

*South Ockendon.* Contributions ..... 2 11 3

*Southport.* Auxiliary. On Account ..... 132 0 0

*Stockbridge.* Contributions 5 15 6

*Sunderland.* Auxiliary. On Account ..... 21 16 0

*Tavistock.* Contributions... 79 3 9

*Teignmouth.* Contributions 13 5 6

*Totnes.* Contributions ..... 7 19 2

*Tutbury.* Contributions ... 6 0 0

*Upminster.* On Account ..... 7 15 6

*Upway.* Contributions ..... 5 12 3

*Weedon.* Contributions ..... 10 17 10

*Wellingborough.*
Salem Chapel.
Contributions ..... 23 1 2
John Woolston, Esq. ..... 10 0 0
Ditto, for deficiency ..... 10 0 0
43 1 2

*Wells.* Contributions ..... 3 0 0

*West Bromwich.*
Mayers Green Chapel.
Contributions ..... 26 18 2
James Scattergood, Esq., for China ..... 5 0 0
Ditto, for Madagascar ..... 5 0 0
36 18 2

*Whitby.* Auxiliary. On Account ..... 43 15 9

*Worcestershire.* Auxiliary. On Account ..... 221 5 6

*York* District. On Account 200 0 0

WALES.

*Buckley Mountain.* Contributions ..... 5 0 0

*Glanrafon, Carnarvon.* Legacy of the late Thomas Jones, Esq. ..... 89 14 8

*Narberth.* Contributions ... 23 6 10

*Neath.* English Congregational Church. Contributions ..... 2 4 0

*St. Clears.* Bethlehem and Capel Mair. Contributions ..... 27 15 8

*Tenby.* Contributions ..... 20 5 6

*(Further Contributions unavoidably postponed.)*

*It is requested that all remittances of Contributions be made to the* Rev. Robert Robinson, *Home Secretary, Mission House, Blomfield Street, London.*

WILLIAM STEVENS, PRINTER., 37, BELL YARD, TEMPLE BAR.

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